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Must Remain in
Transcription Room

M 2198

Monday January 15, 1973

Barn

Group II

MR. NYLAND: For this week we will have another meeting on Friday. So if you miss this one, you can have a Friday meeting. What happens if you miss Friday, I don't know.

We talk so much about Work, I think, recently - different aspect - that by this time you ought to have questions from whichever side you happen to come. You come with your personality as it is, as if many of us simply enter into a circle where, in the middle, there is an opportunity to find out about Work. And on the circumference, you have your different personalities, with interest of a--of a great variety.

There never should be any difficulty about application of Work in any condition in which you happen to be; that is, there always can be that kind of a wish. It does not mean, of course, that you can apply it because either you are too involved or not advanced enough. But there are thousands of opportunities in your daily life where you are just simple, unconscious. And on that basis, there should be a possibility of a question from yourself, even if the question is only: Am I doing the right thing? Because it seems to me that if you try to apply this, that you will often face the question: Is it all right in my application? Do I miss a particular

trick or can you assure me? Because I--I believe, you see, that you have to have expectations, that your interest should really be such that it is an adventure and that you want to get something from that adventurous state in a new discovery.

In this particular way of Working - that is, Working for Objectivity - there are two periods of adventure: The first one is curiosity, not knowing what you will get into, but sufficiently curious about ' you never can tell.' It is based on having to fill something that is not filled, that is empty, and that you believe that maybe in these Gurdjieff ideas you can have something to fill it. I think that goes on for quite some time. You run the risk that the desire for adventure is diminished. And when you come to the point where it is really almost repetitious, it is like the DO-RE-MI becoming MI-RE-DO, you have to see if you could stay for one moment at MI and then hope that you can get across a difficulty, which we call FA, into another country. The desire for that country is not based on curiosity. It is based on the realization that regardless of the cost, you have to find out for yourself what is available in order to save your life. It's a different kind - I don't call it curiosity. It is a necessity. It is at the point at which you really believe that Work has a definite meaning for you in your own life and that you really could not live without it. It is that particular point of commitment. Then it's either yes or no, I will continue with it or I return to my original state, thanking Gurdjieff for having told me about certain things, but unfortunately I cannot continue or I lose interest or I just hate the Barn. I cannot be told all the time that I have to look at myself, because many times that what I see I really hate, but I cannot do anything about it. It's almost like, then, an admission of weakness.

But if one can stay at MI for a little while, looking into the future as if it is a promised land, and wishing then to go there - there has to be that kind of commitment that I mentioned; it has to become part of you - and then that curiosity is

changed into a real desire to find out, with a knowledge that it might be possible for you to find more which will be satisfying. It is a point in which you are ready to give up your life, practically, or rather that the meaning of your life on Earth has become very simple and that there is very little to do anymore about it, than only to maintain it. It is the time when that what you call your body becomes a servant to the growing possibilities of Kesdjan or Soul. And it's a realization of that kind of a state of becoming a servant for which you then will use all kind of manifestations of the body itself and a wish, on the part of the body, to have that place filled by the body itself in relation to that what is then admitted to be of more value. It's logical that you cannot get that kind of experience unless you realize that Kesdjan is of more value and that the Soul is very much worthwhile to strive for.

I say the entry into that new section as a country is SOL-LA-SI. You wish it because your life will depend on it. It still is an adventure because you really don't know at all what you will get into. The accent is in wishing to leave what you have and hoping then that that what you want to gain is there for you in the future.

In the beginning of the DO-RE-MI, there are many questions. In the SOL-LA-SI, there is no question. You are just open to receive what can take place. You keep on, of course, Working. There is a chance of that 'I' to develop during the first triad. It is the 'I' that looks out into the future, hoping that that what is attached to 'I' can actually change. And that is the commitment, that when one submits to the wisdom of 'I' when 'I' is more full-grown and has the experience of being able then to take you in hand and to become a guide. The period of how long it will take depends on each person, their own experiences and their desires

and the intensity of their feeling and emotional states. It includes a willingness to give oneself up into the hands of something else that is of a higher nature. One becomes less and less interested in that what is a personality, and the wish is really to become an individuality, this time in the eyes of Heaven, whereas the first state is only a body existing on this Earth.

So we're not talking about the SOL-LA-SI, where I feel that the questionsbecome less, because you have already solved many of them andthe questions, to some extent even, have become repetitious. We're not in that place. I'm only telling you about the possibility of new adventures, as a shining light ahead, very much worthwhile to consider it. It does require that you stand still at a certain time, looking over in that direction and coming to your real Self. That is the MI state. The DO-RE-MI is our present territory. That's where we ask questions: Have I gone from DO to RE? Have I actually, in RE, felt that there is a MI, that there is something in me which is not in the original DO, although even if it were there, I didn't know it? I will only know when I start on the road of progress from DO to RE to MI. That whole triad is filled with questions based on uneasiness, based on a hope, little more--a little later based on a belief, but at MI becoming a certainty that one has to take that particular step across the bridge, difficult as it may be.

Ask your questions. See what it is that you want to know.

Judy Freed: Mr. Nyland?

MR. NYLAND: Yah.

Judy: It's Judy.

MR. NYLAND: Yes, Judy.

Judy: In the last week I've found out, in an ordinary way, some things about myself.

MR. NYLAND: A little louder, I think, Judy.

Judy: In the last week, I've found out certain things, in an ordinary way, about

myself which are rather confused. But I do see a need for submitting to something higher, to guide me. And I know that I don't have that.

MR. NYLAND: But you ask for it.

What is really prayer? It is an asking for help. If one comes to a conclusion that you don't have what you think you need, if there is a problem that requires an answer or a solution, one becomes very quiet in a state in which you must come to a conclusion, that is, that you have exhausted all possibilities which are for you open. There are hundreds of possibilities which are not open to certain persons and each person has their own quantum: a certain number of possibilities. Another person has another number or different kind of possibilities. There is no one who has the chance for all possibilities to be experienced and questions in relation to it, to have such questions answered. But there is a limitation, that is, when I become very much concerned about something I need, I always look first where is it around me, so that I don't look into the future hoping that it will come or that it may be there, but the re--the result of my search is that I have exhausted the possibilities which are at my hand, to do that what is within my reach of my hands. If I have exhausted it, that is, if I come to a conclusion that at that moment, at that time, I cannot reach a solution to what I really consider as a problem, then you're entitled to pray. Not before.

Many times I think we pray too soon, because there is a tendency that we think that in prayer something will be given to us for which we really have not Worked, but that simply by asking it, that we think that it ought to come simply because we ask. We can only ask when we have been--when we have exhausted every possibility for oneself. Only in that sense, that possibility, that realization of something that could come, the wish for that has to come from all three centers because, in the

exhausting of my possibilities, I have to look at the three centers and not at one or even two. All three must be convinced that they have come to the end of their rope. When that is established, then the question, in prayer, will come from three centers. And if it is that kind of a prayer, that prayer will be answered.

Many prayers are not answered because the personality who asks them only uses one center or two. Many times in prayer they only use feeling and emotion. They don't use their feet. Some prayers of course are based on the intellect, in describing what they would want, not knowing at all what they are entitled to and having absolutely no idea that perhaps that what they experience is just exactly the right kind of an answer to a prayer. But when it comes from three centers, those considerations have been eliminated because each center is then empty because of having exhausted them. Then the combination of all three forms a certain unity - not a fusion, but a unity of purpose. And that is the kind of prayer that will be heard by those beings who are on a higher level.

Will that help you?

Judy: Yes.

Ebrahim Taghbostani: Mr. Nyland?

MR. NYLAND: Judy?

Judy: Yes. Thank you, Mr. Nyland.

MR. NYLAND: Yah.

Ebrahim: Sometimes some kind of negative thought and feeling comes to me. I'm not able to control that. Then I say to myself, I have to accept myself. The acception is not clear for me and I don't know how to accept myself.

MR. NYLAND: If you accept yourself in the real sense of the word - of making an effort which means that that what I am I have no opinion about and have no wish even to change it - it must be then, that in such acceptance, your negativity disappears.

If it doesn't disappear, you're not accepting yourself as yet.

Again, it does not mean that immediately when I have a wish to accept myself that I can. It is a long road before you start to understand what is real acceptance, because whatever the feeling is of having a certain judgment of a condition in which are--I am involved, when it is a feeling, which is of course part of me, I cannot separate that so easily and see it by itself. It always is expressed, when it is a feeling, with my body. And my body has a tremendous strength, as it were, of con--convincing me. In my mind, I can become a little bit freer. But the trouble with the mind is that it functions at a terrible speed and that everything that takes place in the mind is immediately associated with something that was already there before. And also my mind keeps on using that what have been thoughts in a certain progression of a thought keeping being busy within myself. So that that what is the association and that what is connected because of such associations, very soon becomes a rationalization process. And in particular, when that what I have seen in trying to accept myself, I did not like much, it is transferred to my head, and then different reasons are given why I am justified to think that way about myself.

So you see, this question of accepting is at the end of a very long road, and many attempts have to be made; but I say the--the proof that I am accepting myself is that I lose anything that is either positive or negative regarding myself. The difficulty involved in the acceptance is that I become so neutral that I don't wish to live; that is, that I have no further interest in anything. In that way, of course, I can become loose from myself and accept myself for whatever it is. But I have reduced my life. So this is the second thing to consider: I first must know that if I really can accept myself, that I lose anything that has to do with feeling or mind - no descriptions, no associations, no rationalizations - just accepting, no liking, no disliking. But the second is that I must be careful that I don't lose my desire for

life, because if I'm--if I do that, I get to a lower level.

So in the midst of alertness, in the midst of activity, in the midst of that what is in action, as far as even three centers are concerned, I have to find that what is independent even of such activity. And in Vedanta, we say 'that what is beyond all action.' That is the reality of myself which, at the time when it is beyond, is not affected by the activity in the foreground. So you see, it is a question of patience. I keep on trying to Work in the best way I can. I try to understand what it is to accept myself, without having any particular partiality. I say it is that way in which I am and that acceptance has to be impartial, but I also try to eliminate associations with my mind by making that what is the experience be recorded at the time it actually happens. And as a result of that, I cut out or I prevent associations, rationalizations and justifications to stay there. They cannot be allowed because there is no room.

I hope you understand that. That what is taking place in the mind, in this kind of a thinking process, belongs to my memory and belongs to a time length expressed in anticipation of the future. Whenever I happen to think about things past and whenever I think about that what might be, my mind is functioning with the rationalization process. But when I come to the realization of the existence of myself as I am at that moment, I exclude the possibility of the mind even functioning. And that is a very long period before a moment appears instead of a second. It's very difficult to become timeless.

The answer is: Keep on Working.

Ebrahim: All right. Thank you.

(Voices): Mr. Nyland? Mr. Nyland?

MR. NYLAND: Yah. Just a minute. Yah, you.

Gerry: Gerry Benowitz.

MR. NYLAND: Yah.

Gerry: It seems that often when I think back about a Work attempt, I find that there's an alertness there, and the alertness has a quality that I normally don't have in my ordinary life. And I feel that that's on the right track, but if it is I'd like to know what I can do to intensify the alertness so that it would become a moment.

MR. NYLAND: No, alertness is really the fact or the statement that I'm alive. As such, it has really nothing to do with Work. My alertness allows me to consider myself as I wish. It allows me to like myself, and of course justify or whatever we just now talked about, because it is a form of life on Earth. Now it is possible that when I make an attempt, that I have an attempt for actually wishing to Work, then of course my interest is aroused. And that regardless of the result of such an attempt - that it may be right or wrong - there is a different state in me of having attention for something I didn't have attention for before. But now when you ask what to do with that alertness - you cannot do anything, because you have not introduced impartiality, or the acceptance, or considered the question of simultaneity. And when these things are not there, the alertness stays on the ground and is simply on the level of unconsciousness. It's not that it is not a desirable state; it's very lovely for a person to feel alive. But you cannot use it as such, as an aliveness, because where is the 'I'? And when you say the question - what can I do? - it has to be based when the effort was there and there was an objective something, that then what to do with the alertness is to try to recreate the 'I' which has lost--has been lost or which has disappeared. So you're not on the right road.

The first step is to understand what is meant by this Objectivity. What is really objective as compared to my subjective state? And when one says I want to create something that starts to observe me, I have to make an attempt that, in my subjectivity, I wish something to be there which is not subjective, and I will know about the

non-subjectivity by the functions of that entity. Try to understand that there is something necessary that we call creation, and creation implies, of course, that it doesn't exist, otherwise there wouldn't be any creation. I have to make it. When I make that attempt of creation of an objective faculty or an 'I', when that is a result then of that kind a--an intention on my part, there is very often a moment in which that kind of an entity functions and gives me another experience which I call an awareness of myself which I cannot compare to a thought about myself. Now that, if that is there, it can create a very - more - a desire for being alive, and I can call that alertness. But then I have no further questions about what to do with it, because I know what I--the result of why this alertness has started. I wish again for the same kind of a condition to appear as a result of the creation of this 'I'.

You understand what I mean, Gerry?

Gerry: I think so.

MR. NYLAND: Yah. Be careful. Too many times we take substitutes and they look very nice, they smell sometimes quite right, and they create the impression as if one is really engaged in Work. And it's a terrible disappointment afterwards to find out that really all of that kind of energy was a little misspent. Try to prevent it in the very beginnings, whenever one wants to try to Work, that immediately you put yourself in the right place - on the road, not off. And that starts honestly with the idea of an objectivity existing when I am completely subjective.

The creation of 'I' is very much like that kind of prayer to the Lord: Knowing that I haven't got it and knowing that it is difficult, I go through a preparation of seeing that that what I really wish is right for me. I must have that belief. I can ask for that from help--of help--I can ask for help from Above to help me to create it. Even that kind of an attempt that I make should give me more alertness to myself. But in the creation of that then, I can profit when it starts to function.

All right?

Gerry: Thank you.

Edwige Profasoli: Mr. Nyland?

MR. NYLAND: Yah. There was a hand up here a little while ago.

Edwige: That was me, Mr. Nyland.

MR. NYLAND: Yah?

Edwige: This is Edwige.

MR. NYLAND: Yes.

Edwige: Since I've been back I've realized more than ever before that the only thing I wish to live for is to wake up. And every day I try to Work on myself, and I'm very confused about that because I get more--more and more I realize how unimportant ordinary life is. And I...

MR. NYLAND: Yah, you run that risk.

Edwige: Excuse me?

MR. NYLAND: You run that risk.

Edwige: Yah.

MR. NYLAND: And when you overemphasize it, you cut your own throat. You have to realize that that what has to develop is a feeling in the direction of an emotional state, ultimately ending up with the full-grownness of a Kesdjanian body. And the second organ which has to be developed we call Soul and is intellectually tinted and has only, for an unconscious man, the existence of the first note of an octave. The body always remains, on Earth, the vehicle in which these two organs can be developed. And for the food of giving them actually food and nourishment for the development of Kesdjan and of the Soul itself, we need the body, not only because the organs happen to be in it, but the material that is available in the form of behaviorism of the body itself, becomes useful in a Work effort when this 'I' is observing me. And the

beginning, of course, is the observation of my body as it behaves.

Now if I lose interest in my body for that kind of a purpose, I go down - down towards the Earth. If I consider my body as an instrument necessary for my development, I give it a very special place. But I must separate between what is my ordinary unconscious state in which I sometimes want to satisfy my body without any benefit for an emotional or an intellectual state - there is no development; there is only a satisfaction of my personality in certain aspect. I must say that that for me is important to maintain my body. But if I give in too much to that kind of a wish, then of course I have no desire to do anything else about my--my further development or the possibility of growth.

If the emphasis is now based on growth, I still have to place my body in the proper relationship towards that kind of a process, and I remain interested in my body. Although the simplicity of the behavior forms - I can reduce them and I can say I don't need very much for it and they can be just simple - a movement or a posture - but there are certain necessities for the maintenance of the body which I have to take care of. I cannot go on this Earth without sleep, physical sleep. I cannot go, on this Earth, too long without food, without solid or liquid food. I definitely know by experience I cannot go without air. And air belongs to the Earth and it belongs to the totality of the body of nature. And I, for no reason that I know about, can't go without impressions. I mean, it is said that I could not live for less than one second if I didn't have sense organs. It's a statement I really don't believe, because I think that the sense organs can be excluded to a tremendous amount, much more than I think I'm capable of. But it is an essential quality of the kind of food that I need for the functioning of my mind. And that what is the sense organ always ends up in my mind and it gives it food when the sense organ is being used.

So you see, I'm a little bit up against it. I have to consider my body almost as a

necessary evil from the standpoint of wishing to become spiritual, but I cannot enter into a spiritual world without having paid attention to my body. And what we mean by saying 'paying Mother Nature' is to place the body in the proper relationship towards the other potentialities. That is the kind of a payment that is required. And I must say I must not deny it. All I have to find out: what is the proper place? If I find the proper place I know how much energy I have to send. The energy in ordinary life, most of it goes to the maintenance of the body and of course some feeling and some thought. But I have very little energy that goes to my inner life than only when it is a requirement, at a certain time, that I'm affected - which is not too often. If I go the other way and become fanatic about my own development, spiritually, I'm afraid that I cut off too much energy so that the body becomes emaciated and it is not fed enough. And where that balance is, it is a problem for each person to know at what time they can divide such energy between what is needed as a requirement for maintenance and what is a requirement for oneself in further development of one's inner life.

Edwige: What I'm still confused about, Mr. Nyland, is like I think I know what I really want to leave, but I don't understand what it is that I want to rush to so much.

MR. NYLAND: No, you--you have not any - how will I say that? I do not--I do not want to be rushed in order to go to Heaven. My whole setup, regarding Work, is that I am not as yet entitled to know about the future until I know about the present. That is--

Edwige: What ab--what about all these little things that happen now and then? Are they like presentiments, guilts, or what?

MR. NYLAND: All of that are indications of the future possibility, hoping to reach it and understand it when one grows up. Many times a person has experiences which are out of this world, and they can see that that then is a possibility for one, to have

it as an experience. But it stays at that place, unless you want to devote your whole life to that, and then of course neglect your existence on this Earth. I don't think it is the idea inherent in Gurdjieff.

When I--when Gurdjieff talks about the harmonious man, he definitely talks about the development of three centers into three full-grown bodies. You might say that's the kind of philosophy it is. There are of course many religions which don't believe that. They simply feel that the sooner one can get rid of this body and even chastising it and becoming flagellante in that sense, the better it would be for the possibility of a spiritual existence. Gurdjieff does not agree with that. He feels it is necessary that a man first must know what he is in an unconscious state, and then considers the possibility of a further development for such a man out of his state of unconsciousness, into conscience and consciousness.

Now I have, in my unconscious state, every once in a while, indications of a different kind of a world, and we call that being sensitive to that what also exists of a spiritual nature. And perhaps, at certain times, becoming quite convinced of such a world of spirits existing - which, in their existence, indicate that they are free from the manifestations of a body - so that that kind of a world could be described as a certain world where there is less density and where there is more, what we call, spirituality or astral bodies or whatever may be indicated by a spiritualism in general. I think it is only to indicate that possibilities of that kind exist, and if one is more sensitive than others, one can utilize it for oneself and sometimes it can be of help to others. But that is a special kind of a

development belonging to telepathy, clairvoyance, clairaudience, contact with the spiritual world, about which we know a little bit. And there is no doubt in my mind about the existence of it. But many times it's not of direct application to the life we have to lead on Earth. And if one continues too much with that, you lose contact with the Earth itself. And I don't think that is Gurdjieffian. The emphasis for Gurdjieff is always on man as he is and man as he can become.

Don't be impatient about it. The desire to live in Heaven I think is inherent in every one of us, particularly when the conditions of the Earth are difficult and there is suffering. And in the light of all of that, that one wishes to be delivered from it, I think it's quite right, but it is not accomplished by having someone else take the sins of ourselves. It is only the way by which one can become aware of that what exists and accepting it, that then the freedom can be reached.

All right?

Edwige: Thank you.

Joan Kosut: Mr. Nyland?

MR. NYLAND: Yes.

Joan: It's Joan Kosut. I'd like to talk about something that happened twice in the past few weeks. And both--on both occasions, I'd made a number of efforts during the morning, seemingly getting nowhere. And then I made a very simple effort, and it was like there was a definite understanding as to aim and method and results, came together and there was an understanding that I think, for me, it was reaching something in

myself that was deeper and more essential. But I don't know what I did that particular time to make that happen, nor do I necessarily know how to sustain it. And I just know that I believe it's right and something that I would like to stay closer to.

MR. NYLAND: I think you have to find out first what were the attributes or the properties of that state. I think you have to be very clear that that what is a result that you have obtained has certain, I say, properties. If that what existed in you as a result of such efforts was an 'I' which became, let's say even in benevolence, aware of you, you have to have an experience of freedom. Something in you must be free at that moment because of an 'I' existing and becoming interested in you. The way the freedom becomes known is that I can move mountains. It's a very simple in--expression. I feel that, at such a time, nothing is too much. And I don't want to, even, to reason about it, why I possibly could not. I don't even consider such a possibility.

All right, Bill. (Turning of cassette)

So you see the experience that I must have as a result,and when it is going to be useful for me to try to maintain it or when afterwards I even can have a wish to have it repeated again, has to have characteristics. And that kind of characteristic I simply call a sense of freedom. Immediately when that is there, it gives me an insight into the condition of myself in two ways: One is the bondage out of which I came and the realization that I will return to it; the second is, that that what I have experienced is possible for me and gives me hope. I think it's only in that way that you can use it or even wish for it. If that is not there - therealization of what I say, this

freedom - one has to keep on making attempts and in Work, in the sense we mean it, of the creation of something that can become aware of myself. And when I continue with that, these kind of experiences are possible. But they can only be reached by going through the regular, from beginning to end as it were, from simplicity of application without trying to jump over certain things that still have to be considered, that I become quite attentive in very small things until I'm sure that I can leave them and I get ready for something that is a little bit more difficult.

Do you understand what I mean, Joan?

Joan: Yah, I think so.

MR. NYLAND: All right.

Lee Lipscomb: Mr. Nyland.

MR. NYLAND: Yes.

Lee: . . .

MR. NYLAND: Oh, you have to speak louder for these mikes.

Lee: Lee Lipscomb.

MR. NYLAND: Huh?

Lee: Lee Lipscomb.

MR. NYLAND: Go ahead.

Lee L: I would like to ask for a simple task to try to learn something about Work.

MR. NYLAND: Well, the task is to try to learn something about Work, isn't it? You can only use a task when you know already something about Work. When a task is a task, it belongs to Work, in the midst of Work as a -- as something that one applies or wishes to attend to in order to be reminded

of Work. So if you don't know very much about Work, a task won't help you. A task is not anything that you happen to do, like in ordinary life. This kind of a task is only a reminder. So the question is: How much do you know about Work?

Lee: Now I still don't know.

MR. NYLAND: Huh?

Lee: I don't know very much.

MR. NYLAND: No. That's what--the impression I get. So, what will we do about it. There is a desire to want to find out, isn't there?

Lee: Yes.

MR. NYLAND: How much have you read?

Lee: I've read ALL AND EVERYTHING once and I'm reading it through the second time aloud.

MR. NYLAND: Okay. Will you talk to ten people this week? Ask each one of them to explain to you what is their idea of Work on yourself.

Lee: Yes.

MR. NYLAND: And then you can put it all together and extract from it what you think then could become Work for you, and you can then tell me next week, or maybe Friday. All right? You think you can get ten people?

Lee: I hope so.

MR. NYLAND: So do I. (Laughter)

Yah.

Naomi Friedman: Mr. Nyland, this week I received a -- I don't know if it was a big shock or a little one. It was that I was a -- It was that I was convinced and I received a shock that I am not even one percent conscious. And it came as a shock.

MR. NYLAND: Well, do you have any measurement you know as one percent? How would you--how would you define that for yourself? I would agree with you that one is very little conscious and that there is sometimes an--

Naomi: It is not in--infinitesimal. One percent is a little bit more.

MR. NYLAND: No, no, one percent is already quite a bit. Yah.

Naomi: But therefore, not even one percent!

MR. NYLAND: Well, one half of one percent...

Naomi: It seemed like there ( )...

MR. NYLAND: One half of one percent can still be alcoholic.

Naomi: I--I realized that I--there is what I--I, like I put my finger on what is the hindrance and then that, I think, is the--is my--is my next progress, that is...

MR. NYLAND: I think it's easy, it's easy enough to find out what is the hindrance: a person's unconsciousness, or the ninety-nine percent. I don't think it should be a shock, because if it is a shock you had expectations that you were more than you are. Try to look at it the other way. It's far better to assume that I don't know anything. And then anything that is addition of knowledge will be a very happy surprise and not a shock.

Naomi: So the question is, really, how can I make that transition?

MR. NYLAND: By becoming positive about an effort in the best way you understand it. You constantly try to make attempts of what we understand by the creation of 'I', whatever there is as objectivity as a faculty functioning; the realization more and more of certain facts about yourself which are irrefutable, which are without any dispute; statements about yourself of that is what you are as you are, as aliveness manifested in that what you are as a body; a realization

of an existence of something walking which you call your body or your personality, in which there is a certain interest in just noticing that it does exist and, at the same time, the acceptance of that what exists without any further questions - all the time trying to understand what is meant by Work and making attempts of that kind. It need not give you a shock, after a little while, to find out that it is really quite difficult and that there are many, many obstacles in the way. But I would almost say that is in the nature of things. It happens to be a result of the state of unconsciousness and that, of course, you can say, I can blame the Earth for it because I'm here and when I'm here, I become immediately unconscious when I start to live here. I mean by here, on this Earth.

What one wishes, that if you are living on the Earth in unconsciousness, that if you go to the Barn, where there is a great deal of conscious effort, so-called, that then you almost automatically would become one percent conscious. And the shock is when you discover that there is much less consciousness available at the Barn than you have hoped for.

Don't worry about it. It is your life that counts, and you make the attempts for yourself. Don't be shocked into Work, but simply have a constant desire or a wish to come to yourself, in the best way you can try to remember that what you have been, maybe when quite young, and now, at the present time, manifesting still as life, in gratitude for the existence of oneself in this life, and then the realization that this, as life, has a value, which value you try to determine in the terminology of truth.

You understand that, Naomi?

Naomi: Thank you. I think it's very great.

MR. NYLAND: You understand it. Okay.

Judith Conty: Mr. Nyland?

MR. NYLAND: Yah, yah.

Judith: It's Judith.

MR. NYLAND: Yes, Judith.

Judith: I see that I'm expecting from certain conditions in my ordinary life that cause me great suffering and certain experiences where I--where I think I'm shaken to my roots and I see something about myself, I expect that this will bring me to a more essential place and...

MR. NYLAND: I do not know. Why should you have to go through all that suffering?

Judith: Well, it's not that I have to, but I expect that since I do, that this--that it should bring me to a more essential place, and I see it doesn't.

MR. NYLAND: No, no. If you think that, I think you're pathological. It's not right. We're not interested in suffering for the sake of suffering or that it will give us a chance, in our sense of the word, to wake up. If I suffer, and even if I intentionally inflict it on myself, I become so identified with it, there is no chance whatsoever to accept it even. So I believe it is the wrong road.

If there is suffering that I have to go through as a result of conditions which I have no--about which I have no control, that of course makes it sometimes much more difficult to utilize them. And still I would never give up hope, but then I don't do it for the sake of the suffering. I do it for the sake of extracting from suffering something else that can be helpful for me for my growth. And the accent is not anymore on the suffering; it's only a means. But the end is that I wish to grow up.

Judith: The accent for me isn't on the suffering. It's--

MR. NYLAND: Good.

Judith: I wish to extract something from it.

MR. NYLAND: Good. Then you don't have to talk too much about it when you can talk about the intensity of your wish to grow up. And that has to do with the attempts you make, regardless of any kind of suffering. Don't emphasize the suffering. Emphasize the positivity of your wish to grow. The question should be: I've made attempts to wish to grow in creating an 'I' or something that could become objective to me. I have had a hell of a time doing it because I was suffering, but I persisted in wanting to create that, and at times I was successful; at other times, I found it is utterly impossible. Then the question is: What will I do? The answer is: Don't do it at such times that you now by experience already know that you cannot do it, but try to find out where are the circumstances or the conditions of yourself in which an attempt can have a result in giving you that kind of knowledge that we are after: the knowledge of the truth as a--as a result of the existence of myself and something in me which can accept myself.

The emphasis is all the time on the concept of awareness, a knowledge of the existence only, without any description. And you see, in that light, whatever may have caused me to wish to Work, at the time when I'm successful in Work, I don't even consider my suffering. You understand that suffering then is gratefully accepted.

You see, Judith, the question of positivity is so important. If I lose myself in negativity, there is really not very much hope, than only to wish that it won't last too long. I have very little control over that if I allow it to exist and almost, I would say, believe in it. But I wo--when I can see it as something that necessarily has to happen - and it will happen to all man on this Earth, because that is the condition of nature - it is not always positive. There are also cer-

tain times when it is extremely difficult and many times, I say, where the question of creation in the sense of naturalness is counteracted by the destructive forces also existing in nature. It is at that time that I can become negative or sorry, as it were, for not existing in conditions which are more conducive for me. But all it means is that I have to find conditions in which I can use what I now have as a wish for an effort in the best way I can. And I look for that kind of, you might say, efficiency in my life, in utilizing the moments which are right, and not trying to Work in conditions which are wrong for that purpose.

You see, there is such a difference in the acceptance of difficult conditions for myself. I see them and I hate them and, with all my unconsciousness, I wish them not to be there. And then I say, what is it that I really want? Do I actually wish to follow the line of least resistance or if there is a possibility - and I consider that - can I actually take such conditions and extract from it a little bit of energy as a result of friction, that then I can put to a better use instead of losing myself in the negativity. In that decision, I become positive and then practically everything can be used for that purpose, when I keep on having the wish of being positive regarding my own development. I lose it when I lose track of that wish. But when that wish is there, the accent is on becoming positive and the wish for acceptance of everything, regardless - myself as well as conditions.

Make your aim much clearer, your aim for wish to grow up, your aim for becoming a conscious and a conscientious man, the aim for wishing to place the body and whatever it is, in a proper relationship towards that what belongs to Heaven. The body does not belong to Heaven. It's only temporarily here on this Earth, and it is a carrier for one's life. Life belongs to - if we say

Heaven - it belongs to the totality of all things existing. And all the time the realization that life is there can make me realize more that life is the important part of me and not my body or not even my ordinary organs. If I wish for freedom, I want for--freedom from the bondage of the body. And at the same time, I must know that I have to use my body for the purpose of growing, as if, I say many times, pulling oneself up with one's own bootstrap. I use my body for the purpose of something else of me, which is in the body, to grow out. And it's almost an impossibility. But the emphasis has to be on the belief that that can be. Then, in regard to an effort, I become positive. When I make an effort, I must remember that I have an aim.

You understand that, Judith?

Judith: Yes.

MR. NYLAND: I don't neglect the fact of having suffering. It does exist, of course. One can get tears in one's eyes about how much one has to go through. One cannot always understand why different things happen to one, because it seems so impossible and inconceivable, so absolutely unnecessary then, at times. And you can say, I don't know, if I were the ruler of my own destiny, of course I wouldn't want to suffer as much. But of course we're not. We're subject to all kind of laws, including the laws of the Earth and including the influences for--from higher levels. And whatever they, as it were, as higher spiritual beings, may have in mind regarding us, when they consider us as representing a part of life which they know, they don't really know in what form or condition this life has been created on this Earth, until they themselves either come to this Earth and are subject to the same laws, or if they, in their existence on this Earth, after their death from this Earth, have reached a level of memory of what they then know of what is needed for their--themselves.

And knowing where they came from, seeing such conditions as creating the necessity for Work, that then their Karma requires that maybe they have to reincarnate it into another form of life on this Earth in order to reach more understanding.

Look at life from a much wider standpoint. The little bit of suffering we go through of course we go through. It is like hell; we go through it. But we make purgatory out of hell. Purgatory means that I utilize the conditions of hell for the purpose of reaching Heaven.

All right?

Judith: Yes.

Neal Zirn: Mr. Nyland?

MR. NYLAND: Yah.

Neal: It's Neal Zirn. I wanted to know, when I make an effort to Work, how can I endow this little 'I' that I'm trying to create, with a quality of benevolence?

MR. NYLAND: I don't think you can. I think all one can do, as a person living on this Earth and having a realization that he ought to do something about himself and for himself, is to create what I call an entity, which is like a shell. It is empty, but it is something of me that I want to create in some kind of a form so that it becomes, you might call it even, tangible to me in the concept of the existence of that 'I'. I do not believe I can give it life, because my life that I would like to part with is bound within myself. I think, in the real creation of 'I', there are two--there is a twofoldness. I create what I can, to the extent that I understand what may be the meaning, and as far as I know, all it--all I can do is to create an entity that could function as an objective faculty in a certain form, dependent on the concept in my imagination I have. But having created that for

a definite purpose, I would like it to start to function. For that I pray for life to enter into this 'I' from Above. I pray for that possible condition , that that what I have created as a form is worthy enough to be - I call it 'begeistert' - that is, spirited by that what is life coming from Above. I say sometimes, God can help me to create my 'I' and make it alive. When life is given in that sense, or when it exists even in imagination, as if I believe it must exist because my desire for that is honest, then that form of life in that form, belongs really to me and it belongs to a higher level of being personified maybe in what I consider God as existing.

From God comes the properties of 'I' in embryo. And with that there is the quality of objectivity and the quality of real benevolence, of real caring. It is in embryo because it is not full-grown as yet. As a result of Work on myself, I furnish food for the growth of 'I'. That comes from me. And therefore understanding the potentialities in embryo of 'I', I have to give to 'I' what I can as food, more or less corresponding to that what is within me, that I perhaps can change in such a way that it belongs or can be accepted by 'I' as food.

So my task in Work is first to utilize whatever there is of the best of myself. And then in the conversion machine of myself, before I want to present it as food and nourishment for 'I', I have to see if that what is now in me as unconsciously pure, can be converted into that what I consider, in imagination, consciously and conscientiously pure. That is the effort I make. With that I hope that that what is food now given to 'I', is acceptable for 'I' in the growth of 'I' itself. Then I can expect, from 'I', benevolence for me because all of me in that wish of being guided, I have sacrificed everything that is of value to me on this Earth even, for the wish of the creation of something that will enable me to get up one step higher.

You understand where benevolence comes from.

Neal: Yes.

MR. NYLAND: It comes from the Lord.

Richard Cohen: Mr. Nyland?

MR. NYLAND: Yah.

Richard: I tried the draining exercise yesterday, and I'm not clear from that what exactly one should experience when one does it properly, because I-- what I didn't experience was any feeling that what was tension in me was actually leaving me, although I did feel a--a considerable reduction in my different functions.

MR. NYLAND: I think it's right. I think, when one has lived for some time, the tensions are almost crystallized. The habitual way of behaving physically, or behavior forms in a feeling sense, or behavior as expressed as activity of the mind, is almost ingrown already; it is there and it belongs to one. One hasn't thought about it because, logically, it became crystallized by simply adhering to the existence and giving it that kind of exercise. So that each person, expressing it physically, is always tense. And I feed that kind of a tenseness by allowing my body to participate in the activities even of a feeling or the activities of the mind. When I say I'm thinking, I'm apt to frown. When I want to feel and say I have to express it, I can use my voice in a harsh way - it's always the body. And therefore the body becomes so used to the different activities which are ordered by the other organs for the expression of myself, the body itself has very little chance to object to it and it follows then the line of least resistance; that is, in crystallization of habit in which, as it were, the body is immune or doesn't hear anymore what either the mind or the feeling

will tell it. Crystallization means that the body has become deaf to that what goes on in the outside in order to keep on wishing to be whatever it is. And the crystallization means it is tense because, you see, if it were not tense it would become just an ordinary piece of meat, and it would become extremely vulnerable. The body is tense because it protects itself so that nothing can really harm it. The tenseness of a body is like a rubber ball. When anything happens so that it is impressed, it immediately jumps back to its original shape whenever the pressure is gone. This is tenseness. And that is the natural condition of the body.

Now what applies to that what is the body, is exactly the same with the mind and with the feeling. It always comes back to what has been on account of experience in unconsciousness proving to be the easiest form of existence - the line of least resistance because I don't want to spend too much energy. I'm lazy.

Now when I try to de-tense, I have to go against all of that crystallized force. And it takes quite some time before it starts to dissolve. There is, in the beginning, even objection to it. The body, in its tenseness, does not really like to be disturbed. It only will be disturbed when the body is tired, and then there is a condition for health which protects the body; then it will try to relax. But this form of draining is really an extending of the relaxation in ordinary unconsciousness, and it only becomes apparent that I wish to drain and drain well when I want to use my body then for a different purpose, not just to get, let's say, de-tired or untired or to have again my state of health back. I want to use my body for a different purpose, in having it ready for an observation process or for further growth or to put the body in the proper place in relation to my mind

and feeling.

Don't worry about it. It simply means that you are tense and it is logical that you are. It's a natural condition. If you want to continue to drain, you keep on trying to drain. Ultimately, there will be much more success. But I said, I think, the other day, that if one drains you start with your head and let it flow down, as it were, by gravity, like a liquid, as soon as it reaches your chest, your shoulders again are tense. And when you try to go back to your head, then you find that your head is already tense. The intention of wishing to drain is many times a thought in your head and that produces again tenseness in the head. And although you say, I want to drain, I want to drain, I want to drain, you're not draining at all. You remain tense in your head because of that--that thought.

The result of draining or how one approaches draining, is to have for oneself an openness so that that what is the tiredness or the tensity--the--the tenseness of the body, can be let loose. The tenseness, for me, is, as I say, like a certain liquid which has attached itself to my body as a whole. And I like to separate that from the existence of my flesh as it is, with all the muscles - but all of them de-tensed, not in action, in their relaxed form. And the separation that I call--and--on account of which a body gets tired, I represent by a substance. But since I want it to drain, I compare it to a liquid. You see, I could also say it's a solid. But with a solid, I need something else, like a solute, in order to become--have it as a solvent. It's much easier to imagine that substance to be already liquid and then let it drain out. But it has to become loosened from the different things which hold onto it. That's why it is so long and it takes time.

Exercise is the only way to do it; that is, practice of that kind of drainage -

that kind of draining method.

Go on. You won't have it for--for some time, but you will uncover many things in yourself. You will find, many times, that you're much more tense than you--you thought you were. And after some times it becomes a--an extremely interested--interesting experiment.

Richard: In terms of approaching how to try to do it as imagination, then I...

MR. NYLAND: I believe, in the beginning, it is imagination. Yes. I think one imagines it, particularly when you compare it to a liquid, as if there is something that drains out. I think it's imagination because that does not take place in reality. But as it has drained out, there is a de-tensing of the muscles. When the liquid is gone, you might say, the muscles are free. Then it is not imagination anymore. Then it is an experience of the reality of a de-tensed muscle.

It's very interesting when draining - if one does it and practices it at different times and many, many times - the feeling of lightness that is the result. It is as if there is a tightness, in the muscles particularly, of the body, it's also in the mind, it's also in one's feeling. That is because of condensedness - that is, tightening up, as if a person is heavy as a result of that. And in cases of complete draining, complete relaxation intentionally produced, there is a result of such lightness, as if you feel you are lifted up.

Just continue with it. It's quite all right. But don't expect such immediate results.

Richard: I have one further question about it. There were a few times when I opened up enough doing it that I was--it was like I could almost go ahead and Work.

MR. NYLAND: I think that's right. That is what I meant, there is a purpose

for it. The draining is actually to make me as a body like a lump of flesh, open and vulnerable, I said, but this time quite definitely to become an object for observation. Because when it is drained, the body itself has very few wishes. It just happens to exist.

Richard: So if that happens during the practice of the exercise, should one just then forget the exercise and...

MR. NYLAND: No, I wouldn't. I would try to continue with the exercise, but I would also try to become aware, if it is possible, in a certain section of the brain, to have that process go on simultaneously with the draining. But it is difficult. The draining is--is an order given by the mind to wish to drain, and a--the mind remains active in that respect. And it does require a little bit of energy. Now if besides that, in the presence of that what goes on, one tries to introduce a faculty of an awareness, it needs energy. And you're liable not to give enough to one and not enough to the other. So if it can be done, in the openness of wishing this already when it's on its own, on account of its own gravity it starts to drain, there may be a possibility of then being aware of the body, you might say, which is being drained. But no more.

All right?

Richard: Uh huh.

MR. NYLAND: Tenseness is of a long standing, over many, many years of growing up in unconsciousness, as a result of the influences of the Earth.

All right?

Richard: Uh huh.

Paul Ruddy: Mr. Nyland?

MR. NYLAND: Yah.

Paul: Paul Ruddy.

MR. NYLAND: Yah.

Paul: Mr. Nyland, I consider Work quite important to my life.

MR. NYLAND: You fa--you consider what?

Paul: I consider Work quite important for my life. And yet, during the day, I pass up a thousand opportunities for Working on myself and for making attempts. I'd like to know, Mr. Nyland, how I can try to deepen my feelings for Work, in order to overcome that kind of laziness.

MR. NYLAND: No, the question is you have to be honest about it. Your mind is not saying the same thing as what is your experience. That what you know for yourself is that kind of a wish that you want to grow up or that Work has a value. And that, I am sure, can be quite sincere. Then there is a realization of converting that wish into an effort or to be reminded of Work and following up then the thought which occurs to you that you ought to Work; and then there is a result which is not corresponding to that kind of a wish which you say you have and you cannot do it. So you must come to a conclusion that it is, at a certain point, a dishonesty. You say that you wish and it seems as if it is strong enough. When you try it, it isn't there. The conclusion is, I don't have that strength which is indicated by my wish. The result is a state of being sorry for oneself, that one cannot reconcile that what you really wish with an ability to do it and to put it to practice or to put it in some kind of a form of activity. I think it is necessary to understand that first, of that what one really is, so that then you can come to a conclusion about what is possible for me with the wish which is there to be converted into the actuality of the application. And you will see that that can be, in the beginning, only in overcoming the laziness or in overcoming

the simplicity of an experience which you do not as yet consider as important.

Our tendency is always to try to apply it in a little bit more difficulty because we feel if then it is successful, it would be to our credit. Instead of becoming like little children, we want to be a little grown-up so that then if we have that kind of experience belonging to a grownup, we can be proud about being a little bit more grown and not a child anymore. When the Bible says that one has to become like children, it means I have to come to the lowest possibility of my own development in such simplicity almost, I would say, that I don't have a thought and I don't have a feeling, but I just want to exist. And these are the conditions that become extremely useful for me when I want to Work, because then there is very little objection, no particular interference, and all that I have to do then is to have the wish be transformed in a force which I can, to some extent, control and where there is no--not particular antagonism on the part of myself.

Look at it very simply, Paul. I am alive and I want to grow up. And I use now the ordinary affairs of my ordinary unconsciousness in trying to bring them to the foreground, particularly habitual ways of behaving, and I say I want, with that now, to have something exist that becomes aware of me. And I use just the simplest forms of my existence, when I'm not as yet too much involved in ever though--any kind of a thought about them. Then I can Work.

You understand, really?

Paul: Yes, sir.

MR. NYLAND: Very simple. But be satisfied with the simplicity, as a child would be when it gets a toy.

All right?

Paul: Thank you.

MR. NYLAND: I hear that's it. (Buzzer sounded) (Bill: Yes.) Bill? Then we continue our conversation next Friday. Prepare for it as much as you can. And if you live in accordance with a wish to apply during these days, there is a good chance that you have questions.

So goodnight, everybody.

END TAPE

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